

their sublime connections and issues, are the purposes which call forth the presence and energies of the Holy Spirit.

Beware, then, Christian brother! and let no temptation among the many by which you may be assailed, divert you from aiming at the same great objects. Fix your mind intensely upon them. Be willing for any sacrifice, if thus you may work with him. Seek to spread His truth. Study it that you may experience it yourself. Seek to communicate in such a manner as to make impression. Watch to perceive what impressions may be made around you. Pray for the conversion of your fellow men with that spirit with which the Saviour himself bled for them. Should the church thus seek after God, what we have already seen of reviving power, would be but the beginning of salvation.—*N. Y. Evangelist.*

MISSIONARY INTELLIGENCE.

BURMAH.

JOURNAL OF MR. SIMONS.

Further notices of the war—Reduction of Ava by the king of Mokesobo.

April 2, 1837. Lord's-day. This has been to many here a day of great anxiety. Public worship omitted. Some of us engaged in packing our things up, and others in sending our trunks to the boats. The king of Ava's forces, having made a good retreat, evacuated Sagaing, and crossed the river, to defend the royal city. The city walls are crowded with soldiers, and heavy logs are being slung on the outside. These are to be cut loose, to fall upon the enemy, when attempting to scale the walls. Towards evening an advance party of the king of Mokesobo's troops, under Bandula's son, arrived at Sagaing. At night, they set fire to an old house on the river side, to frighten, it is supposed, the troops on the Ava side. This was accompanied with an awful yelling, which they continued some time, frequently calling out the names of the queen and her brother.

3. The part of the king of Mokesobo's army under Tintibyu, one of his sons, arrived at Sagaing this morning.

4. The advance troops of the part of the army coming to the west gate, have arrived within a mile, and the villagers are coming toward the city, in great fright. Some have been plundered, and others have run off with the little property they could carry with them. One thousand of the king of Ava's troops occupy the elephant trap, near our house, and they are making a ditch and breast-work from the residency, to the entrance of the trap, forming a semicircle.

6. The Mekara prince, and the ponghees have returned from Mokesobo, and made their report to the king. It confirms what Col. Burney had previously informed him; and the king of Mokesobo requires thirteen of the principal officers of the government to meet his son at Sagaing, and then he promises to cease all hostilities, and come himself to Ava. The Colonel fears treachery, and has mentioned the same to the king. He and the officers seem to have confidence in the promise of the king of Mokesobo, and are willing to go over the river, but with the Colonel to precede them.—The Colonel went, and suitable officers were appointed by the young prince Tintibyu, to meet them. The young prince and his men behaved very well.

7. Thah Oung, one of the young men who accompanied brother Kincaid up the river, returned this morning. Immediately after br. K. had been taken and stripped by the robbers, this young man was called off by one of the chiefs. He acted in the capacity of a servant, and was obliged to follow his master wherever he went, and witness all the dreadful deeds of plunder and murder, which were committed in the surrounding towns and villages.

The tayo-bo,* who is the commander of several hundred soldiers in Ava, is said to have offered his services to the king of Mokesobo, to set fire to the city. The salen-men† have been put in irons. The villages near us have all been robbed. To night 1500 men, belonging to the tayo-bo's army, have been turned out of the city, and are encamped on the plain in the rear of our house. The Colonel hearing that the men had no officer with them, sent to the lot-dau to request that a responsible officer should be sent to take charge of them for the night. This being done, we all felt less anxiety, and retired to rest.

8. The king of Mokesobo arrived at Sagaing. He has not brought his family with him.

9. Lord's-day. Public worship as usual. As it was my turn to preach, spoke from 1 Sam: 30: 6. "David encouraged himself in the Lord his God."

Last night a respectable ponghee, who lives in one of the monasteries on the plain, was robbed and cut with a knife very severely. He was brought to the doctor's this morning. The officers who went over to Sagaing are put in irons and sent back to the common jail in Ava. Others are to be seized and served in the same manner.

Titingyi, the second son of the king of Mokesobo, has entered Ava by the eastern gate, with 2000 men, taken charge of the lot-dau and palace, and separated the queen and her daughter from the king, and placed them in the inferior apartments of the palace. Twenty-five officers are put in prison, the salen-men's wife and daughters, and others, seized and tortured in prison, to make them confess where all their money and jewels were concealed; the men-dong-men‡ imprisoned, and his property confiscated, and the tayo-bo, in trying to make his escape, was spared and killed.

The kyedan, a man whose name has often been mentioned in our journals, as one of our friends, called on us to seek shelter. He is a kind of steward to the men-dong-men. He remained a short time, and returned home, undetermined what he should do.

10. Col. Burney, accompanied by Mr. Kincaid, visited the king of Mokesobo at Sagaing. He declared himself to be king, insisted on his right to do as he pleased with the officers in prison, and mentioned his design of destroying Ava, and making Mokesobo his capital, and that he should

*This man a short time ago ordered a general massacre of men, women, and children, at Fugan.

†The queen's brother, and premier.

‡A half brother to the king, and son-in-law of the salen-men.

encourage the intercourse with foreigners, and allow money to be exported from the country.—He ordered a guard to be attached to the residence, and six or seven men from it to be stationed every night at our house, to protect us.

This day we removed our families, and most valuable baggage from the Colonel's house to our own. We have occupied the lower part of the Col.'s house since the 23d of March, and have been kindly invited to take dinner and tea with his family during the same time. We feel much indebted to Col. Burney and his lady, for their kindness to us. Col. B. has exerted himself in a noble and praiseworthy manner, to prevent bloodshed as much as possible, during the civil war, and has succeeded beyond his expectation.

11. Having heard early this morning that the females belonging to the officers in prison were being severely tortured, by inserting needles under their finger nails, and by other cruel means, Col. B. and Mr. K. visited the lot-dau, to intercede for them. Titingyi and his officers promised to behave better towards them. In the mean while, they were told it was the only way by which they could be made to confess where their money and jewels were concealed. They visited also the prisoners, and found them destitute of any kind of food. They obtained permission to feed them. All prisoners are either supported by their friends, or obtain their subsistence by begging. Owing to the families of these state prisoners being also in prison, they have no one who dares give them any thing. Were any of the Burmans to come forward to their assistance, they would be immediately suspected of being of their party, and would probably be seized, especially if they were known to have property.

In the afternoon, brethren Kincaid and Webb and myself went over to Sagaing to see the king, but, owing to the gate-keeper's insisting that we should pull off our shoes, where it was not customary to pull them off, and walk some distance on the hot sand, we returned home without seeing his majesty. The streets were crowded with people.

At sundown, five men were brought to the place of execution, and beheaded. They were brought from Mokesobo, and said to be robbers. I arrived at the spot when the executioners were fastening the heads to the ground in a row, with short stakes drove through the mouth, leaving the face upright. The bodies were afterwards dragged to the same place, and piled one on another: they are to remain there exposed, for three days, and then to be interred. I was astonished to see so little feeling exhibited by the crowd, at such a melancholy sight. The man with the spotted face, with a cigar in his mouth, seemed to be as indifferent in handling the mangled bodies, as any other persons would be in ordinary work.

13. Lieut. Beauvor arrived to-day, with sepoys, to relieve the resident's escort. He met with scarcely any difficulty in coming up the river. He met the king's army on their way to Rangoon. An officer attempted to stop him, but he came on without minding him.

14. Mr. E., the Resident's clerk, visited the king on business: found him in quite a melancholy mood. He said, he was tired of being king—he wished he was dead—he was formerly happy in his garden—he wished he had been left to remain there in quietness.

16. Lord's-day. Brother Kincaid preached. Some of the state prisoners have been released.

17. Col. B. and Mr. K. have visited the king, but nothing special was said. Both of them were allowed to walk through the gate to the steps at the entrance of the lot-dau, without pulling off their shoes.

21. The deacon's wife came in great haste this morning, to inform us that her son, Moung Too, and her nephew, Moung Na Gau, had just returned home. She said her husband sent her off immediately to inform us of their arrival; and as she had no talk with them, she could not say where they had been, nor how they found their way home. These two young men are members of the church, and were with br. Kincaid when he was attacked by the robbers. There is another still absent, but he is an elderly man, and was well acquainted with the country. He will, no doubt, make his appearance soon.

Visited the ponghee who was stabbed by the robbers on the night of the 8th inst. On asking why they behaved so to him—priest—he replied, "They supposed I had money, or knew where some was hid; and because I had nothing for them, they cut me with their knives, as you see me."

Near by where the priest was staying, I saw a crowd of Burmans around three Hindu fakirs. One of them was swinging, with his head downwards, from a rope fastened to a high tree. He swings every morning, and says he has done so for some years, and is to continue a few years longer, before he will have attained that degree of purity to which he is aspiring. I spent some time in talking with them, through an interpreter, of the folly of such practices, and then told them some plain truths respecting the true God, and his son Jesus Christ, and what he required Burmese, Mussulmans, a (Mussulman fakir was in company,) Hindus, and all other people to do, in order to their becoming truly good. I have seen as many as a dozen of these fakirs in Ava at a time. Among them is one, whose left arm is always up, and the finger nails are about five inches long. These men travel all over the countries of Burmah and China, without the least interruption. A short time ago, several of them left Ava in company with some Kahyens, for the purpose of going to bathe in some sacred stream which rises in the country to the north, inhabited by wild tribes. On their way they fell in with some wild Kahyens, who are said to have killed three or four of them, and the rest fled.

It is reported, that an officer recently appointed at Amarapura, was crucified a few days ago.—A celebrated robber Kyagyi, (great tiger,) was condemned by the king of Mokesobo, for killing, in a moment of passion, some soldiers belonging to the army, below Ava, but one of the king's sons obtained a pardon for him. This is supposed to have been asked, and granted, on account of the important assistance which this robber chief rendered to the king during the late civil war.

22. Col. Burney and Lieut. Beauvor have visited the king. A man who formerly belonged to the salen-men, and who has been some time taking shelter at the Col.'s house, being anxious to

approach the king with a present, accompanied him over to Sagaing. By the king's order, he was seized and put in the stocks. Some think he will be decapitated.

23. Lord's-day. Last night we experienced a heavy storm of wind and rain, which drove our boats from their anchorage to the shore, where we had much trouble in the very midst of the storm, in trying to keep them from going to pieces. One contained all our tracts, and the other a part of our baggage. After the storm had abated, we were employed, until two o'clock this morning, in fastening the boats to the bank, securing some boxes which were likely to get wet, and stopping up the leaks. The boat which had the tracts was a new one, and did not get much injured, but the other would have sunk before day-light, if we had not bailed some of the water out, and stopped the principal leaks. As it was, we were obliged to keep two men constantly throwing out the water. This morning, as early as men could be found, we had the leaky boat unloaded. Divine worship omitted.

forth their sons unchecked in evil thoughts, unhallowed in their habits, and untaught in love to God—the name and cross of Jesus Christ stamped perhaps on their foreheads, but not written in their hearts—and they send them forth to prey upon the land, and to become its curse and its destruction. But on the other hand, there is a blessing to the religious home, which no tongue can speak, no language can describe! The home where, in early years, the heart trained to a love of God, and to take pleasure in his worship and service, interweaves with the existence of man's holy affections, which die not with the circumstances which gave them birth; which last long, even though they may be forgotten and neglected—and which exercise at least some check on the evil of the human heart, and often, nay, commonly, recall it to hear the voice of God; and to return to the paths of holiness and peace.

COMMUNICATIONS.

For the Christian Secretary.

NO. VII.

MR. EDITOR.—In a preceding number it was proposed, before closing this subject, to show the impropriety of addressing ministers, or speaking of them with the title, or prefix of *Elder*. In the minds of many persons it may not appear of sufficient consequence, to elicit any remarks. But a few thoughts on this point, rather grow out of the preceding subject, and if it is just as easy to be right and uniform, as it is to be wrong, the right should be preferred. To avoid being tedious, a few passages of scripture may be quoted, to show, that the word *Elder*, does not designate a minister distinctly. In Gen. x.-21. Japheth called the elder. In Gen. 50.-7. The elders of Joseph's house and the elders of the land of Egypt were neither Jewish elders, nor ministers. To pass to the New Testament, the Scribes and *elders* were very unlike what is intended by elders at present, as it is needless to maintain. But to come more directly to the point, See Acta xi. 29-30. The disciples, every man according to his ability determined to send relief unto the brethren which dwelt in Judea, which also they did, and sent it to the *elders* by the hands of Barnabas and Saul. Butterworth's concordance says, the word *elders* here signifies *deacons*. The Cottge Bible declares that it means those who had the secular concerns of the church. To my own mind however, it is evident that the *aged* and *infirm* of the church who *needed* and *received* the funds, were intended.—Although Gill says they were *apostles*, and Henry avers they were *ministers*. Again in Tim. v.-1. "Rebuke not an elder but rebuke him as a father." Aged persons, and not ministers, are here signified, because, of the contrast in the remaining part of the verse, "the *younger* men as *brethren*." See also in 1 Pet. v. 5. "ye younger submit yourselves unto the *elders*, (*presbyters*.)" This refers not to ministers but to the aged, as does also the passage in James v. 14: "Call for the *elders* of the church, and let them pray over him anointing him with oil, &c.

But what puts the subject beyond all dispute that *elder* is not a distinctive term for ministers, is the passage in 1 Tim. v. 17; "Let the elders rule well be counted worthy of double honor, especially *they* who labor in word and doctrine." If two classes of persons are not intended here, the *especially*, &c. is perfect nonsense. And therefore to be consistent in giving the title *elder* to a minister, it should be applied not only to a man advanced in years, but it should be superadded, *elder A. B. the one who preaches the gospel.*

J. W.

ATHEISTS REPROVED.

In Morellet's Memoirs of the French Revolution, he gives a description of the state of society in Paris at that time, when all the bulwarks of morality were destroyed, and even the *existence* of a God was doubted, by many well educated men, who styled themselves *philosophers*.

One evening when a large company, consisting, among others, of Diderot, Roux, and other professors of Atheism were assembled together, the conversation as usual turned upon the subject of religion, which was ridiculed by these philosophers—many sarcasms of a blasphemous tendency were uttered, and the creation of the world, and the whole organization of matter, was of course ascribed to chance. The Abbe Galliani, who was distinguished for piety and good sense, listened for some time to this discussion in silence. At length, disgusted at the impiety of their morals, he abruptly addressed the philosophers as follows:

"Let me suppose that one of you gentlemen, who believe that this world is the production of chance, were to go to a gaming table, and that your adversary were to throw his ace once, twice, thrice, four, five and six times running, our friend Diderot would lose his money, and think some deception was in the dice."

"Very well; the game proceeds, and your adversary still goes on throwing his main of seven, and without variation or interruption wins every stake. Diderot will now lose his temper as well as his money: he will swear that his dice are loaded—that the adversary is a blackleg, and that the house is —

"Ah, Mr. Philosopher! because the same sides of two dice come uppermost for ten or a dozen times, and you lose few shillings, you firmly believe that it is caused by a trick, an art, a combination; by, in short, a *master swindler* and his subservient tools; and yet, seeing in the universe around you, millions of combinations, more regular, more difficult, more complicated, and all certain—all useful—all beautiful—you never suspect that the *dice of nature* are loaded, that there is, indeed, an art, a combination, and a *Master Intelligence* above, who regulates the great play by his subservient tools, and confounds the reason and the skill of such short sighted gamblers as you see me."

"It reminds me of a circumstance which occurred in my childhood, as it so well illustrates the impropriety of the present use of the term I trust I shall be pardoned if I relate it. An appointment was given out for "Elder Green," to preach in the school house, where I was then a pupil, and where Baptists were but little known. When Elder G. arrived with his youthful countenance, and arose to preach, his name was soon whispered around, as, "Green Elder;" and it was for many years afterwards a proverb in that section of country. This otherwise trifling circumstance, is only adduced, as a specimen of the absurd appellation of elder as applied to a young minister; and as there can't be no dividing line, it is absurd and inexpedient, in my humble opinion to apply it to any minister whatever. Perhaps at this point I ought to answer the enquiry, what term of distinction ought to be used, as some one is certainly necessary, in order to prevent a thousand mistakes that would otherwise occur? I would reply, that I have no intention for controversy, and especially on a subject so often mooted; but evidently the most simple term that can be prefixed to the name of an officer, and which answers the purpose, generally, is the best. Professing Christians are almost unanimous on this point, and the three letters Rev. mean nothing more or less, than to designate the name of the individual to whom they are applied, as a minister of the gospel. No philologist to my knowl-

edge ever urged the least objection against this designation. But much noise and clamor have been made by those ignorant of the meaning of words. Vastly more serious objections may be urged against Mr. Rev. Persons at all acquainted with philology know, that almost every word has different significations. For instance, the word *make* has more than 50 different meanings in Webster's dictionary, and the word *good* as an adjective, has 40 different meanings by the same author. The word *Reverend*, signifies I, "worthy of reverence; entitled to respect, mingled with fear and affection." Now the second meaning is "a title of respect given to the clergy." What can be more simple, and more inoffensive than this? What officer on earth is more worthy of respect, than the minister of the Lord of hosts?

But the objector says it implies reverence, which the bible does not indicate as given to man. But not too fast, let us come to the law and to the testimony.

2 Samuel ix. 6. Mephibosheth did reverence to David. So did Bathsheba, 1 Kings i. 13: Again Eph. v. 3. Let the wife see that she reverence her husband. Again, we had fathers of our flesh who corrected us, and we gave them reverence (Heb. xii. 9.) That is we gave them a proper share of our respect and affection.

The minister of the gospel is the spiritual father of his people, and shall he be less respected?

We see then from the whole subject that no serious objection can be urged against a perfect uniformity of practice in our denomination. All that I have seen written against the common use of Rev. unfortunately has been much, has been the production of illiterate persons and those usually who were great strainers of gnats. Their objections I believe have always been predicated on Ps. iii. 9. The Hebrew word rendered reverend in this passage means upright, and the Greek word is *phoberon*, formidable. A good rendering of the passage is, *Holy and fearful* is his name. But the passages previously quoted, of reverence to a husband and to parents show conclusively that no impropriety is indicated in the word of God against its use; but the whole tenor of the gospel is such, as goes fully, to show the perfect propriety of its application in its customary use among all civilized nations, where the English language is known. When I commenced this article I had no intention to introduce or even name this part of the subject; but as it has always been a one-sided subject—few or no writers upon it, but those who chose to be singular and to oppose its use, I hope the preceding remarks may not be considered out of place. A perfect union on all subjects in the church is desirable; and if these few remarks can be made in any way subservient to the promotion of that object, my purpose will be gained.

As ever Yours, AMICUS.

TRACT—NO. 2.

O King, I was not disobedient unto the Heavenly vision.—Acts 26, 19.

God reveals to his ministers his grace and their duty, and they secure their own happiness by obedience to the heavenly vision, while he honors their instrumentality by the energies of the Holy Spirit, quickening dead sinners to repentance towards God, and faith in the Lord Jesus as their Redeemer.

Until now, Paul had opposed Christ, his doctrine, and his disciples. With all his erudition, he or his teachers knew not God, or the way of salvation through the blood of the Lamb! To them, Jesus was a stone of stumbling, a rock of offence. The natural man knoweth not the things of God, but the Divine purpose shall not fail. This dreaded enemy of

very favorably of this work. It furnishes a very simple description of that eminence and usefulness to which an obscure youth, and even a partly colored orphan, may arrive, by close application and self-denial—especially when those virtues are stimulated by the fear of God. We hope the work may have a very extensive circulation.

We have been kindly favored with a copy of the Address of the Board of Commissioners of Common Schools, with the Report of the Joint Select Committee to the Legislature."

We are happy to see the public attention at length,

called up with so much interest to investigate the facts

relating to this all important subject. When our School fund was established, all seemed elated with the thought that common school education would now flourish, almost without further thought or care.—

Something like the inexperienced youth, who, having come into possession of a large patrimony, purchased a flourishing farm, supposing, as a matter of course, that nothing more was necessary to furnish the wheat and barley in abundance without further cultivation. Those who have been visitors of our common schools, and have made themselves acquainted with their real state, and condition, are very well satisfied that in many instances, the dividends received from the school fund have been depended on, and employed, more with a view of diminishing the local school tax, than to increase the improvements of the school. In such cases the public aid is no better than thrown away.

The following is but a partial report of facts collected by the Committee, showing the defects of our present management.

The returns show there is on an average, and in the above 144 School Societies, and not unfrequently in the schools of each Society, 5 different kinds of Spelling Books, 24 Reading Books, 9 Geographies, 7 Histories, 6 Grammars, 11 Arithmetics, 5 Philosophies, 10 Miscellaneous Books.

From returns collected by a member of the Committee it appears that in 105 towns in the State.

Parents exhibit generally no interest in the Public Schools, by attending examinations, or otherwise.

School Committees are in no instance paid.

School Visitors are paid but in 12 towns. In these towns the number is reduced to 3 or 4—the duties are better performed, and the Schools in a better condition.

The average wages of male teachers in the Common Schools per month, exclusive of Board, is \$14.50

Female teachers, ditto, - - - - - 5.75

Average wages of the former in Private Sch. 30.00

of the latter, ditto, - - - - - 10.00

Only 85 teachers in the Public Schools in these towns follow teaching as a regular profession.

The average rate of tuition for each scholar in the Public Schools is about \$11.00 per year.

The same studies are taught in the Private Schools as in the Common Schools, but to better advantage, for there is less diversity of school books, better classification as regards age and proficiency, and better qualified teachers.'

The address from the Board of Commissioners, is to the people of the State, requesting their co-operation in carrying out the object of their appointment. It is proposed to hold County Conventions at suitable times and places, to consult on the interests of common schools—and also to establish, as soon as arrangements can be made, a semi-monthly Common School periodical, under the direction of the Board. The address concludes as follows:

"The Board, then, looking first to Almighty God, and inviting their fellow-citizens to do the same, for his guidance and blessing in the further prosecution of their labors, feel assured that the public will afford them all needed encouragement and aid. Let parents and teachers; School Committees and Visitors; the clergy, and individuals in official stations; the conductors of the public journals, and the contributors to their columns; the friends of education generally; the children and youth with their improving minds and morals; the females with their gentle yet powerful influences; and all with their good wishes, and fervent supplications at the throne of grace, come up to the work. Then will we unitedly indulge the hope, that Wisdom from above will direct it—an enlightened zeal carry it forward—a fostering Providence ensure its success; and Patriotism and Religion rejoice together in its consummation."

FOREIGN.—The steam ship Royal William arrived at New York last week from Liverpool, bringing foreign papers filled almost entirely with accounts of the coronation of queen Victoria, which took place on the 28th of June. The ceremonies were of course most splendid and imposing. The papers contain all the details of the procession, the regiments of soldiers, lords and ladies, foreign ministers and ambassadors, grooms and waiting maids, descriptions of dresses, &c. &c., together with the ceremonies of the coronation, the oblations, anointing, presenting of the sceptre, crowning, and so on, of which course we have not room to copy, and which at the best is rather flat and unprofitable."

The government forces in Spain have gained some fresh successes, and there is some prospect that this long and bloody war may be brought to a close some time or other. There was an unsuccessful attempt at a revolution in Portugal on the 14th of June.

A CHARMED LIFE.—The Spirit of the Times says that a Mr. Lovejoy, one of the passengers saved in the late catastrophe of the Pulaski, was also on board the Home, and the Wm. Gibbons, three of the most appalling situations of danger ever recorded.

SINGULAR DEATH.—In Northport, very suddenly, on Monday morning last Miss Betsey Lear, aged 27.

A physician was called to make a post mortem examination, when he found the heart badly lacerated,

against the point of a darning needle sticking between the ribs. She had a playful scuffle with a small boy about twenty-four hours before her death, when the needle was probably forced into her side.

HORRIBLE.—A negro woman at Baltimore, named Sarah Henry, having a spite against one of her color, enticed her out on the Common Saturday night, supplied her with liquor, and having tied her arms, set fire to her clothes, and burnt her to a crisp. The victim was discovered before death was produced, but her life is despaired of. The other woman has been arrested.

The Grand Gulf Advertiser says, that fifteen persons have been shot in duels and other broils, within the State of Mississippi during the last three months.

THE MORMONS.—It is stated in the Canton, Ohio, Repository, that this people, to the number of about 500, with 57 wagons, filled with furniture, cattle, &c. have left Geauga county, on their way to the "promised land" in Missouri. They pitch their tents in the open fields at night, after the manner of the ancient Israelites.

A census is being taken in Florida; but as it is probable from the returns received that the population will give only 26,000 whites to 24,000 blacks, the condition of admission into the Union cannot be compiled with.

MELANCHOLY.—On the 21st ult. Mr. Daniel Pease of Springfield, accidentally fell through the floor of his barn, and fractured his skull so badly that he survived but a few hours. He was 58 years of age.

MURDER IN THE STREETS IN BROAD DAY LIGHT.—Saturday morning between 10 and 11 o'clock, as a colored woman named Ann Coleman, was walking in Broadway, near Walker street, in company with the woman with whom she boarded, she was met by her husband, who seized her by the hair, pressed back her head, and cut her throat from ear to ear, almost severing the head from the body.

The woman who was in company with the deceased, testified that she had heretofore heard the husband threaten the death of his wife. The cause which led to the commission of the act is supposed to have been jealousy. She had lived for some time separate from her husband.

The jury returned a verdict of wilful murder.

The murderer, whose name is Edward Coleman, is in custody, and was committed to prison to await trial of his crime.

The deceased was, within the last six weeks, three times made complaint to the police that her life was in danger from the threats and ill-treatment of her husband. On the present occasion, she had been some time from him, and was coming down from 30 Howard street, where she had been boarding with another woman of color, on her way to the police, to prefer another complaint. She was hailed by him several times to stop, but refused, when he rushed upon her, and committed the fatal deed. The razor was found in the gutter, by Mr. Atwood, as indicated by the murderer.—*New-York Express, July 30.*

Horrible ravages of Small Pox among the Indians.

The Steamboat Antelope, of the American Fur Company, reached St. Louis, July 18th, with a thousand pack, chiefly Buffalo robes; and more valuable furs are on their way in Mackinaw boats. The St. Louis Republican says:—"The agent of the company reports that the small pox had ceased its ravages amongst the Indians higher up the Yellow Stone. The Assinoboinies are said to be extinct, and most of the Blackfeet have fallen victims. It was believed that more than 25,000 have died of the disease, and that it would not stop short of the Pacific Ocean."

From the Christian Watchman.

PEACE CONVENTION.

A meeting of the friends of Peace was held in Boston, May 30th, 1838. William Ladd, of Maine, was chosen Chairman, and Edward Noyes, of Boston, Secretary. It was voted that a Convention be called before the close of the current year, of the friends of Peace throughout New England, for the purpose of having a free and full discussion of the principles of Peace, and of the measures best adapted to promote this holy cause; and that the time and place of the proposed Convention be designated by a Committee appointed by this meeting. The following gentlemen were placed upon this Committee, viz: Rev. S. J. May, of South Scituate; Henry C. Wright, of Newburyport; Rev. George Trask, of Warren; Edmund Quincy, Esq., and Amasa Walker, Esq., of Boston.

WILLIAM LADD, Chairman.

EDWARD NOYES, Secretary.

In pursuance of our appointment, we, the above named committee, have thought proper to invite, and we do hereby invite the friends of Peace throughout New England, of every religious sect, of each political party, to meet in Convention in Boston, in the month of September, in the 18th day of September next, at 10 o'clock A. M.

It would be impracticable, if not improper, to prescribe beforehand the course which shall be taken by the Convention. A number of deeply interesting radical questions will be presented for consideration and debate. What shall be the result we leave to be seen hereafter. Our purpose and our endeavor will be to have the subject of Peace searched to the bottom; that we may ascertain, if we can, whether defensive war, any more than offensive, is consistent with the precepts and spirit of the gospel. Great differences of opinion exist among the avowed followers of Christ, respecting the extent to which our Lord and his apostles inculcate submission to injuries; whether any case, do or do not permit a resort to violence: whether any cause or interest, however important, or any life, however valuable, may or may not, on Christian principles, be defended by the infliction of death, or any other injury upon an adversary.

We propose not to evade any question that may be found incidental to the decision of this one, namely: how is the evil that is in the world to be overcome? By violence, or by love, forbearance, forgiveness, long-suffering, self-sacrifice? We wish this momentous question, and all its connections, should be looked at in the light of the Sun of Righteousness; and that all who profess to be the children of that light, should follow whithersoever it may lead.

We earnestly invite as many as have thought upon this subject, to meet at the time and place before mentioned, that they may assist and be assisted, to the right conclusions. And may every one be quickened to live and act, under all circumstances, in a manner more worthy of the Christian faith.

SAMUEL J. MAY, GEORGE TRASK, HENRY C. WRIGHT, EDMUND QUINCY, AMASA WALKER. Boston, July 6th, 1838.

FOREIGN MISSIONS.—The Welsh Neck Church, at Society Hill, N. C., having received a copy of the circular from the Board of the General Convention, stating the deficiency in the treasury, held a meeting and appointed a committee to receive the contributions of the members. Immediately on the adjournment of the church meeting, the committee met and determined, without waiting to make the collections, to become responsible for the sum of \$600, which they have accordingly transmitted to the treasurer.

Elder Webb, who recently returned from Burmah, on account of his health, is engaged in collecting funds in Western New-York with encouraging success.

From the spirit manifested in behalf of the mission cause in various parts of the Union, we are encouraged to believe that our missionary operations will be sustained, and the Board be enabled to fulfil all their obligations during the present year. We trust the temporary embarrassment will only spur up our brethren to more vigorous efforts and self-denying exertions, to impart to the heathen the glad tidings of a Saviour, whose power to deliver is equal to his readiness to save.—*Religious Herald.*

ORDINATION AT NEW LEBANON.—Ordained at New Lebanon, N. Y., 27th ult., as pastor of the Baptist Church in that place, Mr. NORMAN WOOD. The order of exercises was as follows: Reading select portions of Scripture and Introductory Prayer, by Rev. H. D. Doolittle; Sermon by Rev. Mr. Field; Consecrating Prayer by Rev. S. Hatch; Charge by Rev. E. Sandys; Right Hand of Fellowship by Rev. H. Spencer; Address to the Church and Congregation by Rev. H. Ellis; Concluding Prayer by Rev. A. Tallmadge; Hymn and Benediction by the candidate.—*Christ. Watchman.*

The Grand Gulf Advertiser says, that fifteen persons have been shot in duels and other broils, within the State of Mississippi during the last three months.

The Cherokees have been removed from their territory and sent on their journey beyond the Mississippi. The troops have been dismissed, and General Scott is on his way from the Cherokee country to Washington. The official account of this national episode will never give the details which belong to its true history. The broad fact that eighteen thousand human beings were driven from their homes by the American government, in compliance with what is speciously termed the "policy of removal," but in reality to satiate a grasping cupidity, cannot be concealed, however we might wish to do. A web over that dark and infamous transaction. But the individual features, the distress of families torn from their firesides, their native hills, their streams and valleys, the scenes in which were gathered all the associations of infancy, of family, kindred, and ancestors; the sufferings of the aged and the infirm, the women and children in their long and dreary pilgrimage beyond the Mississippi, in charge of heartless and avaricious contractors; the perils by flood and field, the explosions in steamboats or starvation in the desert; of these we shall hear nothing in the cold and formal routine of the official communications relative to this Cherokee campaign. For these details, constituting as they must, a deep aggravation of the national guilt incurred by the expulsion of the Cherokees, we must if they are ever given, depend upon private memoirs and narratives.—*Del. State Journal.*

CROSS AND JOURNAL.

The last number of this paper contains the fare well address of brother Stevens, who has been from nearly its commencement its able and efficient editor. Brother S. has accepted an appointment as professor of languages in the Granville Institution. Our best wishes and unfeigned respect go with him to his new station, and we hope he will fill it as worthily and as usefully as he has the editorial chair. The Cross and Journal is transferred from Cincinnati to Columbus, in Ohio, and will be conducted by brother George Cole, to whom it has been transferred by its former proprietor, brother N. S. Johnson.

Brother J. states that since the commencement of the Cross and Journal, he has sunk several thousand dollars in keeping it up. If all the outstanding subscriptions were paid, he would still be minus \$2,000. He was induced to continue it from a belief that it was essential to the welfare of the Baptist denomination in Ohio, and that it would eventually sustain itself.—*Religious Herald.*

DOCTOR EVANS.—On the 10th Chatham street, takes the present opportunity of tendering his most unfeigned acknowledgment to the numerous patients [afflict'd with the various forms of disease incident to humanity] who have committed themselves to his care, and he has the satisfaction of knowing from many living evidence, that his remedies have removed or relieved their respective maladies, as far as lies within the compass of human means. How distressing to the afflicted to be deprived of all the sources of enjoyment, and leading in many instances to confirmed Hypochondriacism. Long has it been made the subject of inquiry by medical Authors it remains involv'd in much obscurity. JAUNDICE, DIARRHEA, CHOLERA, and COLIC, also performs a conspicuous part in the drama of morbid affections. DR. EVANS has been singularly successful in the treatment of the most eminent physicians in Europe. He has also had vast experience and success throughout the whole family delicate diseases, all of which are for the most part aggravated by, and rooted in the constitution, by the CONSPIRACIES OF MERCURIAL MURDERERS, UNPRINCIPLED, UNEDUCATED, and UNPRACTICED in any art save attempting to lead the credulous on the road to ruin. Dr. Evans' office is supplied with the choicest remedies from foreign markets, and compounded on the most scientific principle. He is always in attendance, and all those who come there in the hour of need, will go off rejoicing.

100 Chatham st. New York, May 18, 1838. 6mis9

CHILDREN TEETHING.—Children generally suffer from uneasiness from the cutting of their TEETH. Whatever more dangerous or fatal symptoms attend this process of nature, they are produced invariably from the highly irritated and inflamed condition of the parts, therefore the principal indications of cut. are to avert the inflammation, and to soften, soothe, and relax the GUMS. If that is effected, the infant is preserved from subsequent fever, inflammation, spasmodic cough, twitching of tendons, croup, canker, and convulsions displaying their fatal consequences.—If mothers, nurses, or guardians have their babies tortured with painful or protracted dentition, and this note attracts their attention, they should not be deterred from purchasing a bottle of PARIS' colerat d SOOTHING SYRUP for Children Teething. The incomparable virtue of which in completely relieving the most distressed cases, [when applied to the infant's gums directed,] is invaluable. This remedy has restored thousands of children, when on the verge of the grave, to the merriment again of their distressed parents, attacked with that awful and mortiferous malady—Convulsions. Sold only at No. 100 Chatham st.

New York, May 18, 1838. 6mis9

Notice--Extra.

Third and last Call.

THOSE who have subscribed for the Baptist Edition of Comprehensive Commentary, are desired to notice that the publishers of this work have ordered back the copies remaining with us, to Brattleboro, Vt. Those persons, therefore, who are desirous of completing their sets of this work, are requested to call immediately for them, or they will be subjected to the expense and trouble of obtaining them from Brattleboro. Those who owe for volumes, are desired to make immediate payment.

*The fifth volume is not yet received.

CANFIELD & ROBINS. Hartford, Aug. 3, 1838. 20

Pure Wines and Spirits.

OF the best quality, purchased expressly for medical purposes. For sale at the Family Medicine Store, 239 North Main Street, Phelps Block. July 27.

Three stout men escaped from jail in Kentucky a few days ago, by knocking down the jailor. The first was caught and brought back by one of the jailor's daughters; the second was seized and returned by an old black man; and the third was detained by a large dog until a new committal could be made out.

NOTICE.—The Board of the Connecticut Baptist Education Society, will meet at the room of Mr. J. S. Shaler, in the Connecticut Literary Institution, Suffield, on Tuesday the 15th of August next, at 6 o'clock, P. M.

ORDINATIONS, &c.—Ordained as pastor of the Baptist Church in Parsonsfield, Me., 5th inst. Mr. Charles Green, late of New Hampton Institution. Sermon by Rev. Mr. McGregor.

On Wednesday, 11th inst. Rev. Hervey Hawes was installed as pastor of the Baptist Church at St. Albans, Me. Sermon by Rev. A. Wilson, of Bangor. In the afternoon of the same day, Imrah Withee, Chase Wiggin, and James Steward, were ordained Deacons of the same Church.

Three stout men escaped from jail in Kentucky a few days ago, by knocking down the jailor. The first was caught and brought back by one of the jailor's daughters; the second was seized and returned by an old black man; and the third was detained by a large dog until a new committal could be made out.

NOTICE.—The Board of the Connecticut Baptist Education Society, will meet at the room of Mr. J. S. Shaler, in the Connecticut Literary Institution, Suffield, on Tuesday the 15th of August next, at 6 o'clock, P. M.

NOTICE.—The Westfield Ministerial Conference will meet with Bro. J. M. Hunt, at East Long Meadow, on Tuesday the 7th of August, at 1 o'clock, P. M.

H. A. GRAVES, Sec'y. Springfield, Ms., Aug. 4, 1838.

MARRIED,

At East Windsor, on the 1st inst., by Rev. William Reid, Mr. George H. Walker, to Miss Chloe Dart, both of Vernon.

At Middle Haddam, by Rev. Mr. Loper, Mr. Martin Spencer, to Miss Susan Fuller, daughter of Mr. Henry Fuller.

At Franklin, Ohio, May 1st, by the Rev. S. W. Burritt, Mr. Henry Lewis Day, of the firm of H. L. Day & Co. of Ravenna, to Miss Winnifred Gelston Conn, formerly of Nantucket, Mass.

DIED,

At East Hartford, on the

POETRY.

From the Baltimore Monument.

DEATH OF THE CHRISTIAN WARRIOR.

They led the warrior to his couch,
And calmly laid him down,—
They smooth'd the pillow for his head,
That soon should wear the crown
Of fadless light, prepared for him
In the bles'd abode above,
Where those his labors here had saved,
Shout their Redeemer's love.

The armor of his hallowed faith
Still shone upon his form,
Brilliant success had brighten'd it
In many a battle storm.
That armor was, in early youth,
His panoply and pride,
The gift of heavenly grace to him
By Heaven sanctified.

He wore it when revilers raised
Their impious voices high;
It sheltered him in peril's hour,
In it he wished to die;
'T were highest happiness to gain
A death so nobly sought;
The warrior's shroud should be
The mail in which he fought.

Glorious the Christian hero falls,
From earthly fetters free,
Beneath the ensign of the cross
Waving in victory!
Behold him gazing on its folds,
Anxious for its release,
High hopes of heaven in his heart,
His sainted death-shout "peace."

Go ask the scorning infidel,
If his death-couch may be
The heaven-lighted vestibule
Of immortality:
Ask if his dying cheek the smile
Of joyful hope may wear—
If e'er the heaven of bliss he gain,
He may its glories share?

PULPIT ZEAL.

Extract of a letter from William Cowper, the poet, to his intimate friend, the Rev. John Newton.

No man was ever scolded out of his sins. The heart, corrupt as it is, and because it is so, grows angry if it be not treated with some management and good manners, and scolds again. A surly mastiff will bear perhaps to be poked, though he will growl even under the operation, but if you touch him roughly, he will bite. There is no grace that the spirit of self can counterfeit with more success than a religious zeal. A man thinks he is fighting for Christ, and he is fighting for his own notions. He thinks that he is skilfully searching the hearts of others, when he is only gratifying the malignity of his own: and charitably supposes his hearers destitute of all grace that he may shine the more in his own eyes by comparison. When he has performed this notable task he wonders they are not converted. 'He has given it to them soundly, and if they do not tremble and confess that God is in them of a truth,' he gives them up as reprobate, incorrigible, and lost forever. But a man that loves me, if he sees me in an error will pity me, and endeavor calmly to convince me of it, and persuade me to forsake it. If he has great and good news to tell me, he will not do it angrily and in much heat and discomposure of spirit. It is not therefore easy to conceive on what ground a minister can justify a conduct which only proves that he does not understand his errand. The absurdity of it would certainly strike him if he were not himself deluded.

A people will always love a minister, if a minister seems to love his people; therefore you were beloved at Olney.

A WORD IN SEASON.

To him who turns his thoughts late to the duties of religion, the time is not only shorter, but the work is greater. The more sin has prevailed, with the more difficulty is its dominion resisted. Habits are formed by repeated acts and therefore old habits are always strongest. The mode of life to which we have been accustomed, and which has entwined itself with all our thoughts and actions, is not quitted but with much difficulty. The want of those vanities, which have hitherto filled the day, is not easily supplied. Accustomed pleasures rush upon the imagination; and the passions clamor for their usual gratifications; and sin, though resolutely shaken off, will struggle to regain its former hold.

To overcome all these difficulties, and overcome they must be, who can tell what time will be sufficient? To disburden the conscience, to reclaim the desires, to combat sensuality, and repress vanity, is not the work of an hour or of a day.—Many conflicts must be endured, many falls recovered, and many temptations repelled. The deceitfulness of our hearts must be detected by steady and persevering vigilance.

But how much more dreadful does the danger of delay appear, when it is considered, that not only life is every day shorter, and the work of reformation every day greater, but that strength is every day less! It is not only comparatively lessened by the long continuance of bad habits; but if the greater part of our time be past, it is absolutely less by natural decay. In the feebleness of declining life, resolution is apt to languish; and the pains, the sickness, and consequent infirmities of age, too frequently demand so much care for the body, that very little care is, or can be, taken for the soul.

One consideration more ought to be deeply impressed upon every sluggish and dilatory lingerer. The penitential sense of sin, and the desire of a new life, when they arise in the mind are to be received as monitions, excited by our merciful Father, as calls which it is our duty to hear, and our interest to follow; that to turn our thoughts away from them is a new sin; a sin which, often repeated, may at last be punished by an utter forsaking. He that has been called often in vain, may be called no more; and when death comes upon him, he will recollect his broken resolves with unutterable anguish, will wish for time to do what he has hitherto neglected, and lament in vain that his days are few.—Dr. Samuel Johnson.

A ROYAL EXAMPLE.

A noble lord, not particularly remarkable for his observance of holy ordinances, arrived at Windsor, not a month ago, late one Saturday night. 'I have brought down for your majesty's inspection,' he said, 'some papers of importance, but, as they must be gone into at length, I will not trouble your majesty with them to-night—but request your attention to them to-morrow morning.' 'To-morrow morning!' repeated the Queen, 'to-morrow is Sunday, my lord!'—'But business of state, please your majesty!'—'Must be attended to, I know,' replied the queen: 'and as of course you could not come down earlier to-night, I will, if those papers are of such vital importance, attend to them after we come from Church to-morrow morning.'

To Church went the royal party; to Church went the noble lord—and, much to his surprise, the sermon was on 'the duties of the Sabbath'—'How did your lordship like the sermon?' inquired the young queen. 'Very much, your majesty,' replied the nobleman, with the best grace he could. 'I will not conceal from you,' said the queen, 'that last night I sent the clergyman the text from which he preached. I hope we shall all be the better for it.' The day passed without a single word 'on the subject of the papers of importance'—which must be gone into at length!—His lordship was—as he always is—graceful and entertaining; and at night, when her majesty was about to withdraw, 'To-morrow morning, my lord,' she said, 'at any hour you please—as early as seven, if you like—we will go into these papers.' His lordship could not think of intruding at so early an hour on her majesty—nine would be quite time enough. 'As they are of importance,' said the queen—'as they are of importance, my lord, I would have attended to them earlier, but at nine be it.' And at nine her majesty was seated ready to receive the nobleman, who had been taught a lesson on the duties of the Sabbath, it is to be hoped, he will not quickly forget.—London Court Journal.

DYING TESTIMONY—INFIDEL.

'I am taking a fearful leap in the dark.'—Hobbes.

'Until this moment I believed that there was neither a God nor a hell! Now I know and feel that there are both—and I am doomed to perdition by the just judgment of the Almighty.'—Thos. Paine.

'Oh, I long to die, that I may be in the place of perdition, that I may know the worst of it.—My damnation is sealed.'—Wm. Pope.

'Thou hast conquered me, O, Galilean!'—Julian, the Apostle.

'Oh, for a moment's peace.'—A Soldier.

'Christian.—The best of all is, Christ is with us!'—John Wesley.

'Almost well.'—Baxter.

'Victory! victory!'—Erskine.

'Blessed be God, for what the law has shown to man; blessed be his name for justifying him through faith in Christ: and thanks be to thy name, O, God, for having called me to the knowledge of the Divine Saviour.'—John Locke.

'This is heaven begun; I have done with darkness forever! Satan is vanquished! Nothing remains but salvation and eternal glory.'—Th. Scott.

'Come Lord Jesus!'—Agustine.

'I long to be with Jesus!'—A Sabbath School Child.

DECEITFUL RICHES.—Usually, when a worldling is dead, we ask how rich he died? Oh, (say many) he died rich; he left a great estate.

Alas! the poor man hath slept his sleep, lost his dream, and now he awakes, he finds nothing in his hand. Where lies his golden heap? Only the rust of that heap is gone to witness against him; his mansion fails him; only the unrighteousness of it follows him; others have the use of it; only the abuse of it he carries to judgment with him; he hath made his friends, (as we say,) but he hath undone himself; so that I may justly write this motto upon every bag,—'This is the price of blood? No. Christ hath entrusted me as a steward, therefore, what I have, and need not, Christ shall have, in his members that need, and have not. So the transitory creatures, when they shall slide away, shall not carry with them; but when I shall pass away, I shall carry them with me.'—Lucas' Divine Breathings.

REMOVAL OF THE CHEROKEES.—The following is a letter from a gentleman in the Cherokee country, dated June 18, addressed to the Editor of the N. Y. Observer.

'Soon after the 23d ult. the inhabitants of Georgia commenced gathering the Cherokees. In Georgia, they were generally taken from their houses, leaving their fields of corn, their cattle, houses, and most of their moveable property, for any person who pleased to take it into possession. As an example, one family was suffered to take nothing from their place but the clothes they had on. After some days, the man had permission to return to his former dwelling. He found all his property removed. Besides other things, he lost 17 head of cattle, 1 horse, 40 dollars in silver, and a number of valuable books.'

'Yesterday, which was the Sabbath, about 1100 commenced their journey to the far west.—These make about 4000 who have already been sent off as "captives." Perhaps as many more are in camp, near Ross's Landing, expecting to start in a few days. There are but few Cherokees now in the country, who have not been "captured." But it is an honor to them, that they have made no forcible resistance, but submitted peacefully to their conquerors. Probably several thousand more will leave the country the present week.'

At the bursting of a boiler, a stout Yankee plunged into the river and saved the life of the captain. As soon as they reached the shore, the captain was prolific of thanks to the preserver of his life. 'Spare your thanks my hearty,' said the other, 'for I only saved you from the water in the hope that I should have the pleasure of seeing you hung for the wilful murder of your passengers.'

FIRST CONVICTION OF A "PATRIOT" IN THE U. S.—The Detroit Post of Saturday, says: Mr. John S. Vreeland has had his trial for violating the neutrality of the United States, been found guilty, and was yesterday sentenced by Hon. Judge Wilkins to 1 year's imprisonment, and \$1000 fine.

C. CHEEVER'S

LATIN ACCIDENTE.

An Elementary Grammar for Beginners in the study of the Latin Language; compiled by Ezekiel Cheever, who was seventy years a teacher of Latin; and used in the schools in this country for more than a hundred and fifty years, previous to the close of the last century. Carefully revised, corrected, and stereotyped. Boston, 1836.

This Work has the following recommendation from Hon. Josiah Quincy, L. D., President of Harvard University.

MESSRS. WILLARD BADGER AND OTHERS,

GENTLEMEN.—You ask my opinion of Cheever's

Accidence, with reference to its republication.

I have little acquaintance with the elementary books

which have taken its place in our schools, and mean

not to be understood as speaking by way of compari-

son. A work which was used for more than a century,

in the schools of New England, as the first elemen-

tary book for learners of the Latin language; which

held its place, in some of the most eminent of those

schools, nearly, if not quite, to the end of the last century;

which has passed through, at least, twenty edi-

tions in this country; which was the subject of the

successive labor and improvement of a man who

spent seventy years in the business of instruction,

and whose fame is second to that of no schoolmaster,

New England has ever produced.—requires no addi-

tional testimony to its worth or its merits. It is dis-

tinguished for simplicity, comprehensiveness, and ex-

actness; and as a primer or first elementary book, I

do not believe it is exceeded by any other work, in

respect of those important qualities.

Very respectfully, I am Your obedient servant,

JOSIAH QUINCY.

Cambridge, 20th Dec., 1837.

Also, from the following gentlemen:—Benjamin

Shurtliff, A. M., M. D.—Hon. Benjamin Abbott, LL.

D.—Principal of Phillips' Exeter Academy.—Hon.

John Pickering, LL. D.—Samuel Walker, Esq.—

Rev. Nathaniel Thayer, D. D.—Rev. Thaddeus M.

Harris, D. D.—Hon. John Davis, LL. D.—Hon.

Benjamin Whitman, A. M.—Rev. Ezra Ripley, D.

D.—Rev. Palmer Dyer, A. M.—Hon. Alden Bradford, A. M., S. H. S., formerly a Tutor at Harvard

University,—since Secretary of the Commonwealth of Massachusetts.—Hon. Nahum Mitchell, A. M. S. H. S.—Hon. George Blake, A. M., A. A. S.

Dr. COTTON MATHER, in "An Historical Intro-

duction" to his funeral sermon upon Mr. EZEKIEL

CHEEVER, after learned remarks on grammarians and

schoolmasters, gives the following account of his own

reverend preceptor:

"We generally concur in acknowledging that New

England has never known a better. I am sure I have

as much reason to appear for him as ever Crito had

for his master *Socrates*. The short history of his long

usefulness is to be comprised in the ensuing articles.

"He was born in London many years before the birth

of New England. It was January 25th, 1614. He

arrived in this country in June, 1637, with the rest of

those good men, who sought a peacable secession in

an American wilderness, for the pure evangelical and

instituted worship of our great Redeemer, to which he kept a strict adherence all his days. He then sojourned first, a little while, part of a year, at Boston;

so that at Boston he both commenced and concluded

his American race. His holy life was a married life.

He died in Boston, August 21st, 1709, in the ninety-

fourth year of his age; after he had been a skillful,

faithful schoolmaster for seventy years; and had

had the singular favor of Heaven, that though he had

usefully spent his life among children, yet he had not

become twice a child, but held his abilities, with his

usefulness, in an unusual degree, to the very last."

In the SERMON, Dr. Mather says, "It was noted,

that, when scholars came to be admitted into the Col-

lege, they who came from the Cheeverian education,

were generally the most unexceptional. He flour-

ished so long in the great work of bringing our sons

to be men, that it gave him an opportunity to send

forth many *Bezaelets* and *Aholiabs* for the service of

the tabernacle, and men fitted for all good employ-

ments. He that was my master seven and thirty

years ago, was a master to many of my betters no less

than seventy years ago; so long ago, that I must even

mention my father's tutor for one of them."

"He lived as a master the term which has been, for

above three thousand years, assigned for the life of

man; he continued to the ninety-four